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THE NEW-CHURCH REVIEW

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THE

NEW-CHURCH REVIEW

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THOUGHTS ABOUT NATURAL TIME AND SPACE

BY MRS. MARY SEWARD COSTER

WHEN the sun of this world shines on the objects of nature, they are seen in more intense light and shade and in more sparkling brightness of color than on the cloudy days. In the same way the light of spiritual truth, shining through our minds on the natural conditions of life, help us to see these in brighter and more comprehensive ways. So when we lift our thoughts to the spiritual plane of life and think of the beauty of the spiritual conditions under which the angels live, we cannot fail to bring them to earth again and in this higher light to see this world in clearer and brighter vision. We are really seeing it in spiritual sunshine.

As we look up to the spiritual world and then down to this plane of life, we see much that seems to be in strong contrast. All things here are material, and they seem hard and unyielding when compared with heavenly things. Here we find ourselves in a natural environment that yields but slowly to our desire for change, and yields only in accordance with the Lord's natural laws. In the other world, however, we are taught that our environment will largely be the outgrowth of our inner love, the outer expression of the love that we have made our own. In other words, in the spiritual world it is our love that largely makes our

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environment, while here our environment is in the main made for us, and instead of our love forming it, it has a large share in the formation of our love.

Yet the Lord has made both worlds, though they seem at first glance to be so different. He made the spiritual world for our eternal home, but He made this one as the place where we can best prepare for that heavenly one. That beautiful spiritual world, where love can so easily express itself, will be a happy home for us if it is the love from the Lord that fills our hearts and that is expressed in all our surroundings; but while we are learning to look to the Lord for that love, this is a better world for us to be in. We need the outer fixity of life until we too have discovered the inner source of strength that the angels have. We need outer motives for right living before the inner ones are developed. We are not ready for the life of perfect freedom from natural, or external, conditions of living until life has taught us our supreme need for inner guidance from the Lord. We are not ready to make our own environment wisely until we no longer want to make it ourselves, but instead realize how constantly we need the Lord's guidance and help in this important work.

During my recent studies on the subject of spiritual time and spiritual space there was growing within me an increasing realization of the true beauty of and need for natural time and natural space in this first chapter of our lives. I began to see how they are here in their natural form just as much from the loving Wisdom of the Lord as they are absent on the spiritual plane of life from the same loving Wisdom. Time and space, as we know them here, are but natural, and the death of our bodies will free us from their limitations; but we may be very sure that they are here not for natural reasons alone, but for underlying spiritual ones as well. They are here because with them we can best be prepared to live happily without them.

It can easily be seen how time and space are a help to man spiritually, for they are a means of encouraging in him

consideration of and thoughtfulness for others. Naturally men would like to be free from all the conditions of time and space. They would like to have time represent their own changing states of life instead of having to fit their lives into an unalterable succession of hours and days. They would like the choice of working when they felt like it and of stopping when they so desired, instead of always having to take into account the city's eight hour schedule or the country's even more insistent call for regular and unremitting labor if the ground is to yield its increase for their benefit. They would like the freedom of working when they felt like work, of relaxing when they wanted to, and even of worshiping the Lord only when their hearts turned naturally to Him. They would also like the heavenly joy of being on the instant near to those they loved, and equally would they like to feel that they could withdraw from those they had ceased to love, free from all responsibility for their welfare. Men would love naturally the same beautiful freedom that is the Lord's spiritual gift to the angels.

But the truth is that we are not ready for that freedom until we become angels. The Lord made this world as a school-house. He made it as the best place in which men could learn to look to Him for the love that alone makes heaven. The angels are ready to graduate from the outer natural conditions of life, because they have acquired this heavenly and inner love. They have conquered their natural and inborn self-love, and they have received from the Lord the outpouring, spiritual love that is its exact opposite. Theirs is a love that now goes out to others as freely and as easily as their self-love had formerly drawn all things inward to itself. With this spiritual love in their hearts, the angels do not need time ready-made for them into which to fit their activities. Instead, their love can be counted upon to bring all these activities into an orderly sequence that is built out of loving and thoughtful consideration for others and that springs from a desire to co-

operate in all that they do with them. Doubtless the angels have their Sundays, their Lord's Days, as we have here, but it is not hard to imagine how these Sundays spring as it were spontaneously from their wonderful love of the Lord and from their longing to unite with others in His praise. And may we not believe also that their periods of work and of recreation follow in an orderly sequence that is shared by all and that is somewhat similar to the progression of the hours and days here? Everything that the angels do springs from the spiritual love that will make them plan their activities with the good of all in mind. When we realize this beautiful, unselfish quality of their love, it is easy to imagine a spirit of co-operation forming a progressive time schedule that will be as regular and as comprehensive as the one that has been formed for us down here.

But in the meantime, while self-love is so much in evidence, can we not see what a blessing these outer time regulations are to us? It is not hard to imagine what our spiritual deterioration would be if we allowed ourselves to ignore all time-obligations in our intercourse with others. As a matter of fact it is not the unselfish love that ever prompts rebellion against these obligations. Unselfish love readily sees the need for such regulations of life, and willingly adapts itself to that which is for the good of all. It is the self-love that does all the rebelling, and surely it is only a calamity when *this* love is allowed to dominate life. This love needs discouragement rather than encouragement. It needs to meet conditions that make it pause in its quick advance. It needs the hard outer fixity of facts to teach it the necessity of adaptability. And here, in this world, it finds these conditions. All through life men stand in outer contact with others in relations that constantly remind them of the necessity of considering them; and the steady march of time, with its insistent calls for men to make their hours fit into the hours of others, has no small place in helping them to learn this lesson.

A child, when he is told to give up something that he

is doing because it is time to do something else, does not gladly obey; and the parent does not ask this sacrifice of him just to foster obedience in him. Such a request comes only because the child is a unit in the family group, and the parent would be doing no real good to the child if, whenever necessary, he did not ask him to take his share in the adjustments necessary for co-operation in this group. Early in life the child must begin to see himself in relation to others. First his family is the largest group that he knows. When he becomes a school boy, his picture of life widens for him and he finds himself even a smaller unit in this larger picture. School hours never change at his bidding. Instead it is he who is constantly having to change his occupation at the bidding of the bells.

College days further widen his prospective; but, because there is a lessening of the rigidity in the enforcement of the regulations, the youth begins to see that he must *voluntarily* adapt his life to others, if he is to stay with them. He must make himself prompt and regular at lectures, if he is to remain at college. This is the beginning of the lesson that the whole of the rest of life will teach him. There is a schedule of life that he must fit himself into, if he is to be successful in his undertakings. The train is gone from the station, if he is not there at the time of its starting. If others are going to ask him to join in their activities, he must be prompt in meeting his appointments with them. His ability to complete a piece of work in a reasonable time is a strong factor in the success of his undertakings.

In short, there is an element of time in all that we do. It is ever present with us in this world, and by its help we can learn some of the greatest of heavenly lessons—lessons of co-operation, of thoughtfulness for others, of promptness and of reliability. Time is the Lord's gift to us, and in its blessings we can see His Love.

Space, too, with its power to bring us in touch with people outwardly even when our love does not draw us

spiritually to them, is from the Lord. If our love is to grow broader and higher and purer than it naturally is, it must come in contact with love that is different from itself. Left to itself it would naturally seek only what favored its own growth. It would attach itself to the people who would encourage its one-sided development, and would withdraw quickly from any one who counselled a change of front. How easy it is to see the loving wisdom of the Lord, who, by making this world as unyielding as it is, brings us in close touch with people whom we would not naturally seek to be near. This contact is of course only external, but it is His way of bringing to us a vision of life far more extended and far more true than our love would of itself discover. It is His way of introducing to us the beauty and wonder of unselfish love long before it is developed in our own hearts. It is His way, too, of showing us the depth of evil to which self-indulgence leads, long before we can realize that, uncontrolled, we too are headed in the same direction. It is a beautiful way the Lord has of sparing us the necessity of learning every lesson in life by the painful process of experience. So it is well for us that life is normally lived in close touch with many people externally, for though we have the power to withdraw into ourselves, we are only withdrawing from a source of help that the Lord has designed for our good.

Our environment is like a panoramic picture that encircles us. It is a picture that the Lord has given us because of the lessons of life that it can teach. On its canvas are the bright spots, the high-lights, where goodness and truth shine forth in the lives of people who have found the true secret of happiness. And here, too, in contrast, are life's dark shadows, where evil desires and false reasoning have altogether destroyed the brightness of the picture. Our lives cannot develop independently of this picture. It is speaking to us day and night, sometimes giving us the encouragement of a bright example, sometimes bringing to us much needed warning, but both in the encouragement and

in the warning helping us to make our own choices in life in freedom and with understanding.

Our environment is much more, however, than a picture surrounding us. We ourselves are a part of the picture. We need what others do for us, and they need what we can do for them. It is beautiful to realize that the Lord did not make us independent beings, needing only what He directly gives us, but rather interdependent ones, people who absolutely need each other, and whose lives are never complete in themselves. To each man He has given some individual talent that He wants him to use for the good of all. Purposely He has made us different so that we may have the heavenly happiness of helping each other. Were we all alike and endowed with identical gifts from the Lord, love to the neighbor would be an impossibility. Loving others would too closely resemble the loving of self, for all others would be but duplicates of ourselves. Were we all alike, the beautiful picture of the "Grand Man" could not be a true one; for there could be no thought of the heavenly life of each-for-all and all-for-each that this portrays, if all others already had what we have to give them, and if there was nothing that others had to give us that we did not already possess. Interdependence is one of the greatest blessings that the Lord has given us, and so He gives it from life's beginnings. He has made even this outermost plane of creation in such a way that we can see this everlasting truth no matter how external our vision is, because it is a heavenly lesson that we must learn before we become angels. Love to the Lord *and* love to the neighbor are the two great commandments; and so the Lord brings the neighbor very close to us in this world, whether we desire it or not. In heaven the neighbor is close too, but close from the loving desire of the angels to have it so. This world, just as the Lord has made it, is a wonderful introduction to that heaven of unselfish love, and its very limitations are only beautiful providences of the Lord to check the growth of self-love so that this higher and heavenly love may have a chance for full development.

MARY SEWARD COSTER.

AN APPROACH TO SWEDENBORG

By the Hon. Malcolm E. Nichols

SWEDENBORG is approachable because he is forever talking about things that people want to know about. But whether they read him or not depends upon how sincerely they want to know. Emerson thought he required athletic students. Sincere, not athletic, is the proper word. To read Swedenborg cynically is an endurance test almost beyond the ability of anybody. To read him respectfully is to find satisfaction.

The following hint on how to read Swedenborg is found at the beginning of each volume of the Rotch edition:

> But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. (Matthew, v, 33.)

We might conclude that this attitude presented a suitable approach for Emerson, who was a clergyman; but he became Swedenborg's critic. On the other hand, Hon. John Bigelow, who wrote a remarkable essay entitled "The Bible That Was Lost and Is Found," began Swedenborg in criticism and finished in devotion. The stream of Providence has its own way. And Swedenborg has received noteworthy mention from Emerson, who, while not his superior in high thinking, was one of the foremost publicists of his time. In popular terms, it was an act of salesmanship. To be sure, many honest persons who through curiosity turn to Swedenborg will fail for the reason that he is writing according to the interior plane of the mind, and all men are living on the exterior plane most of the time. Faith which illuminates the higher plane is not a steady stream of light. Not in calm but in storm is the will free to choose. Swedenborg describes the field of this conflict here, and enters its record in the other world. He is not anxious about being misunderstood. Revealed facts are related as facts with their philosophy attached. He will

expound but not argue, leaving those who come after him to find in many stout volumes their own approach to the truth. Like nature in her great stone book of mother earth he will yield truth to those who are disposed to search for it. After all this is the only way that truth may become known. Easy reading lives but for a day. Information is not knowledge, and knowledge is not wisdom. But reflection in the radiance of what others have thought does provide guidance to the seat of wisdom.

Among thinkers it is not easy to classify Swedenborg. He was so far in advance of his time that much of our science, philosophy, and religion owes a heavy debt to his pages. It is a debt, however, for which he does not receive due credit. Yet if he were alive today, he would be unperturbed at any seeming neglect. I do Emanuel Swedenborg no injustice, therefore, if I say that probably Immanuel Kant would receive acclaim as the foremost of modern philosophers. But even Kant steps from his pedestal to pay Swedenborg the compliment of being jealous of him. For this I have a certain respect for Kant. Furthermore Kant wins respect for having penetrated so far into the unknown as to make possible a comparison of his philosophy on the exterior plane with the spiritual philosophy of Swedenborg.

One of the notable accomplishments of Kant was his demonstration that knowledge is not derived from the senses, but that the mind is an active organ which converts into perceptions that which it receives from organs of sense. Before Kant it had been the thesis of such men as Locke and Hume that the mind, like a black-board, merely recorded the sense impressions. The step forward taken by Kant arranged the jumble of experience into the order of coherent thought. To Kant it appeared that mind gave form to what went into it, and thus made itself part of the record. He distinguished a world of appearances, and taught the impossibility of knowing what reality meant.

Swedenborg went further. He was given to know that

reality was spiritual, while Kant deposited spiritual conception in a sort of pocket called a category, hung to take care of so inconvenient a factor. Swedenborg showed that the mind is two-fold in the reality of its internal and in the appearance of its external. It was the explanation needed to present the reason why and how the mind gives form to that which it receives. Let Swedenborg now proceed. Animals know from nature, which is in accordance with their natural or external order. But man is a complex of the two-fold order. Thus Kant's thesis is but a part of Swedenborg's. One is talking about the truth of knowledge, while the other is occupied with the mind in the correspondence of its internal and its external to the marriage of Divine Love and Divine Wisdom.

Locke perceives the finger of experience writing upon a blank surface. Kant observes that the writing is limited by the dimensions and texture of the surface. Swedenborg knows that the writing is made steady or shaky by that which supports its receptacle. The difference in point of view is that existing between a line, a square, and a cube.

Take a case that has been the despair of philosophers: the nature of time and space. Kant made them compartments of thought. They were, as he said in substance, instrumental in measuring the world of appearances. With Swedenborg time and space have their correspondence in the order of two worlds, one of nature and the other of spirit, which are the larger correspondences of the mind. Time relates to measurement of change, and space to what is measured. Descartes had expressed the idea with the phrase "I think therefore I am." He saw himself in the states of time and space. But it was the place of Swedenborg to unfold a more mature body of truth. Man's faculties must have for their medium the conception of time and space, as Kant says. But the cause is in the spiritual world; the effect and the end or use is in the natural world, on its way back to the point of origin.

In a world where appearances are set aside the medium

of time and space conceptions are non-essential. As time and space are a kind of yardstick to measure experience, one cannot imagine such things as time and space without any end. What, therefore, can take the place that time and space occupied in the measurable world? Kant has not the answer. Swedenborg has. Their place is taken by corresponding states as to being and existing, which relate to the spiritual dwelling of the soul according to the degrees of Divine Love and Divine Wisdom.

Turn from philosophy to science and to its historic controversy, the origin of man. The most skeptical reader, even as he denies the gift of spiritual insight, will admit that in the "Arcana Cœlestia" Swedenborg has presented a reasonable and comprehensible explanation of the scriptural story of the Creation. It must have been regarded as a daring piece of writing by the foot-thick theology with which it came into collision. Were it to appear for the first time in these days, this part of the "Arcana" would unquestionably draw widespread public notice. Within its scope appears a field as definite as if consciously surveyed for the discussion of man's origin and descent.

Whether Swedenborg was an evolutionist is not of moment. He certainly was not an evolutionist in the present accepted understanding of the term, any more than Benjamin Franklin was an electrician. And just as certainly his was an absorbing interest in the pathway through which man came to his present estate. He notes the change in the physical structure of man from the simple to the complex. He observes the tracery of a great plan. Long afterwards Charles Darwin was puzzled at finding no plan. Again, the case of Darwin and Swedenborg is a parallel case to that of Kant and Swedenborg.

In that part of the "Origin of Species" which deals with variations in mammals, birds, and fishes, Darwin makes the comment that if we assume that each variation was from the beginning preordained, then the plasticity of organization which leads to injurious deviations of structure, as well

as the redundant power of reproduction which leads to a struggle for existence and as a consequence to natural selection or survival of the fittest, must appear as superfluous laws of nature. On the other hand, he exclaims, the Creator ordains and foresees everything. Therein are we confronted by an insoluble difficulty. And he regards the difficulty as of the same seriousness as that of free will and predestination.

Swedenborg has the answer—had it before the puzzle made itself known. The entire universe is a theatre of uses. What is spiritual adapts itself to the use which is its end. Through heat and light it moves and modifies and clothes the use "until there is a form subservient to the end." Use, therefore, cannot exist without, for perverted creatures, disuse. The compensation appears in the subservient form. The moving force is the celestial sun shining through the sun of the natural world.

All physical activity comes from Divine influx which in the act of moving, modifying, and clothing its uses, draws through variation in form a distinction between the nature of beasts and that of the human family. Through variation so directed beasts are clothed with uses in affection and knowledge, while man is gifted with the use of will and understanding. In a beast affection and knowledge cannot be separated. But man can think contrary to his will, and will contrary to his understanding. One can, and the other cannot, destroy the order of his life. The life of one is all on the natural plane. The life of the other is a division of two planes. From the standpoint of scientific observation, the beast adjusts himself to surrounding conditions by a process of adaptation which Darwin called natural selection. Since the beast cannot destroy the order of his life, his adaptation is instinctive. And Darwin apparently chose an appropriate term for it. Man goes through a corresponding effort, which takes place in the mutual reaction of his will and understanding, and is therefore active through spiritual selection. In the beast there is a survival of the fittest and

an extinction of the unfit; in man there is a regeneration or a degeneration of the individual. In beasts a species is formed. In mankind a society is established, corresponding to higher or lower states of being and existing by which Swedenborg, as we have seen, recognizes the time and space values of the other life.

I am aware that in the foregoing I have leaned somewhat towards an acceptance of the theory of Darwinian evolution, although it is subject to many valid criticisms, one of which has to do with the association of the principle of imitation with adaptation. This paper, however, has for its chief concern the reasons for the perplexity of Darwin as contrasted with the clearness of Swedenborg. Enough has been said to indicate the possibility of an eminent point of view which in no sense results in two compartments of thought, one naturalistic and the other spiritual, but rather a more complete understanding of natural phenomena in their spiritual significance. Even Darwin admitted that he could not understand it from the naturalistic side. There is a theory but no facts to show that somewhere in old time there was an animal ancestor common to monkey and man. In Darwinian evolution there is a place for such a creature. In the scope of Swedenborg's thought it is doubtful if there is such a place. The reason why it is doubtful is that in the former case there is no spiritual continuity which is the thread of Swedenborg's thesis. His is a continuity from the supreme of Divine Love and Wisdom to the extreme of natural being, and then back to the place of departure; or, in his terminology, from first to last and from last to first.

At what point in biological history human reason appeared is at the moment more a scientific than a philosophical question, at least such a philosophical question as that to which Swedenborg makes an important contribution. It is impossible to see how there could be an exercise of the reason without the presence of a will and understanding. There was then a spiritual basis for natural reason. And if evolution lacks proof, it must adjust itself to more positive

conclusions arising out of philosophy. Only by considerable modification or interpretation can Darwinism, already subjected to much change, be adjusted to New-Church philosophy. I am inclined to think this possible; but in any event, through monkey stock or man stock, creation from first to last through changing forms, carries its first impulse which ultimately unfolds into human life, and beyond the grave, to the fulfilment of a purpose, to the completion of the original plan in a celestial kingdom of uses.

The bearing of Swedenborg's writings upon the science and philosophy of our day could be immeasurably expanded into a more complete scrutiny of that flood of light which these writings throw into avenues where reason founded upon sense-impressions alone fails to penetrate. If nobody believed anything except what was proved, all human activity would cease. People who are credulous enough to accept almost everything imaginable on faith, even to the advice of fortune-tellers and astrologers, retreat at the mention of revelation. And yet revelation, which is but the supreme of faith, is an approach to infinite truth. But there is more than the gift of revelation that makes Swedenborg remarkable. It is the genius he displays of conveying an idea of the infinite in finite terms. And it is his common sense. Frankly he cannot give more than a sketch of the plan, but he fits his message to the factors of the natural world, which factors touch upon the spiritual. It is as if one would describe the sea by the contour of the coast. Such a figurative coastline is to be found in that progression whereby spiritual impulse is transmuted into the reaction of will and understanding. It takes into account the regeneration or degeneration of the individual, and the formation of earthly societies from which the eternal are derived and assembled in the order of their uses.

Pass therefore from his relationship to natural science and rational philosophy to the field of social or political science. Here we find an analysis by which Swedenborg covers the entire field of human societies. When men fol-

low the law of the land, they have civil good. When they conform to the law of reason, they have moral good. When they observe the spiritual law, they have spiritual good. By his analysis Swedenborg corrected the old doctrine that men, through the natural faculty of civil and moral good, were competent to distinguish good from evil. Not so, he said; the choice is to be made on the spiritual plane. Much of the trouble that social philosophers fall into today is over the naturalistic theory of an inborn moral sense. It is the Kantian concept beset with bewildering contradictions. Why do nations talk peace when they mean war? Why is the majesty of law so riddled with infractions? How does the busy divorce court square with the sanctity of family life; and gang outrages with ordered liberty? Why don't more people go to the polls? But whom are they to vote for after all they hear during the course of a political campaign? This and more. Again the thought of Swedenborg is clear. Moral sense cannot become operative when obedient to a will and understanding which are in conspiracy or in conflict. Society is in transition, like its members, from a world of time and space to another of states in being and existing on the scale of Divine Love and Wisdom. Society is inarticulate like the primitive men of the Most Ancient Church; but that, like them, it possesses a high moral sense is abundantly proven by the correct decision the public renders upon any moral issue squarely drawn. Society wanders in the dilemma of seeing through the eyes of the individual or of not seeing at all. In one of its aspects a dictatorship is no more than the forcible expression of one-man opinion. Autocracy is group opinion imposed upon all. No individual views mean no public views. In a democracy like our own there are troops of opinions seeking first place in public esteem. Both sides of every conceivable proposal claim high sanction, and there is a rush for seats in the congregation of the righteous. From choruses of discordant voices we form our American public opinion. Whether it is the best on earth I am not

called upon to say. Clearly the American frame of mind is not always acceptable to, or even understood by, strangers. But it has helped America to keep steady in the midst of worldwide disaster; and election day (November 8th) placed on record its impressive decision in the ceremony where forty million American voters assembled and chose the next President of the United States.

Emerson protested against the times, but declared that the world spirit was a good swimmer. This is no more than had been said from the days of the Hebrew prophets. Swedenborg does not disagree, but from his commanding view he saw what others seem to have missed: that the world of time and space proceeds by Authority whose warrant is written in terms of use, and that it had been so ordered in a detailed plan laid down at the beginning. He beheld the tides of opinion in their flood lift a spiritual church and at the same time submerge the church which had drifted from reality to appearance. And he knew that a new church would rise again.

I began this essay with the idea of giving some advice on how to approach Swedenborg, but I finish with the reflection that it is wiser to refrain. Swedenborg discloses to the mind a garden of thought so vast and so fertile that he who chooses to walk therein will be filled with wonder. And whether he takes away a part, or all, or none of the profusion of riches, his wonder must still be the same.

Malcolm E. Nichols.

STRUCTURE IN THE WORD AS ILLUSTRATED BY THE GOSPEL OF MARK

By John R. Swanton, Ph.D.

EVERY form of life has structure, and the higher the form the more perfect the structure. Therefore, if the Word of God is in any sense living, or indeed if it merely reflects life, it should have structure. The principal energies of Biblical critics hitherto have been devoted to a dissection of Scripture, an anatomical study of the elements entering into it, or conceived to have entered into it, and the results of their work too often leave us with the impression of a mixture rather than an entity, a collection rather than an organization. The same suggestion might well be created by the appearance of an animal or human body after it has been taken apart in the laboratory, and yet we know that the various fragments lying about or preserved in alcohol once formed a structure, and no biologist would make the mistake of supposing he had a complete story of any life form when he had completed his study of its anatomy, or even after he had compared its anatomy with that of other organisms. Anatomy has significance only when it is supplemented by physiology, the study of form by the study of function, and the same is true of anything which really has a unity.

Recognition of structure in our Scriptures has not, of course, been wanting, but it has hitherto played a rather subordinate part. It usually makes its appearance in the form of discussions of "the Bible as literature"; and this expression has an unpleasant connotation to many people since it suggests the substitution of a purely material and cultural interest for the deeper regard for it as Divine revelation and a guide for the spiritual life of man. This criticism would be quite justifiable were we to consider our

Sacred Writings as literary merely in that superficial sense, but I think this attitude toward them is of much more significance, that it marks a turning point from the anatomical or destructive stage to the physiological one. Students are beginning to sense the fact that, from whatever sources Biblical material has been drawn, it has been arranged in purposive ways, and that its full significance can be grasped only when this is understood. To the writer, as a New-Churchman, this seems to mark the beginning of an apprehension of the spiritual-natural sense, that closest to the letter of Scripture; and some time ago he undertook on his own account a study of the Gospel of Mark from this point of view, the results of which are here given in the hope that they may prove a stimulus for something better.

I shall touch but lightly upon any senses higher than that spiritual-natural sense just mentioned. But indeed, I think much of our present ineffectiveness is due to the fact that we have failed to master this plane before advancing to the superior levels. That is probably why, as compared with the little we know of the spiritual and celestial senses, this natural sense now seems instinct with life and vibrant with an emotion totally lacking in the former. When we have made this plane our own, we shall probably advance to the higher ones affectionately as well as intellectually. It must also be understood that, in the subjoined material, I have not even presumed to give an adequate exposition of the natural sense. My effort has been to discover something of the structure of the Gospel upon that level, while freely conceding that by itself it constitutes an inexhaustible subject for investigation.

As everyone knows, the Gospel of Mark is second in position in our ordinary versions of the New Testament, and is the shortest of the four. Students of the Bible tell us that it was, in all probability, the first to be committed to writing, and was utilized by the writers of the first and third Gospels, Matthew and Luke, in their own productions,

constituting indeed the core of narrative about which those Gospels were built. Its author is thought to have been the "young man," referred to only in this book, who was seized by the soldiers when Jesus was arrested, but left his linen garment in their hands and fled naked. At any rate there is no doubt that he is the John Mark whose mother Mary was an influential member of the Church at Jerusalem, and at whose house prayer was made for Peter by the brethren during his imprisonment, and to which Peter repaired after his liberation. It has been conjectured that her house was the scene of the Last Supper. The source of most of his material is held to have been Peter. Papias, one of the early Christian Fathers, says:

> And this also the elder said: Mark having become the interpreter of Peter, wrote accurately all that he remembered of the things that were either said or done by Christ; but, however, not in order. For he neither heard the Lord nor followed Him; but subsequently, as I said, attached himself to Peter, who used to frame his teaching to meet the immediate wants of his hearers, but not as making a connected narrative of our Lord's discourses. So Mark committed no error in thus writing down particulars just as he remembered them; for he took heed to one thing, to omit none of the things that he had heard, and to state nothing falsely in his narrative of them.

The "elder" quoted was either the apostle John or an early disciple bearing the same name.

Admitting the truth of Papias's words, that Mark has not attempted "a connected narrative of our Lord's discourses," let us see whether he may not have produced a structure none the less. It should be premised that the material in Mark consists of narrative rather than discourse; but each event is sketched with a few vivid touches, and the quotations that do occur are pregnant with meaning. Mark has been called the gospel for practical men. Matthew is interested in the relation of Jesus to the history of Judaism. Luke is interested in the life and teachings of Jesus as the beginning of a new history and a new faith, Christianity. John is thinking of the world beyond and within

space and time. Mark, however, is concerned with the immediate event, the historic Christ, walking and working and incidentally talking among men at a particular place and specific time. He does not extend his thought backward or forward into history, nor upward into the universe unseen. He cares nothing for origins, and therefore says nothing about the birth of his Hero. Probably he cared very little more for ends. That is why the dramatic character of his work is rather heightened than otherwise by the loss of its last lines. It is a suspended climax. The movement of his narrative starts and stops with equal abruptness.

The opening words of Mark, "The Gospel of Jesus Christ, the Son of God," we may well treat as a title, albeit an important one, as does Moulton. From certain manuscripts the words "the Son of God" are omitted, and this omission has been rather too eagerly seized upon by commentators who desire to strengthen the idea that the conception of Jesus's Deity was a later evolution not recognized by his immediate followers. But C. H. Turner in the Gore Commentary points out that the words occur in the oldest and best texts, and that the omission elsewhere may be explained otherwise than by assuming that they were unknown to the copyists. However, the argument would seem futile in any case in consideration of the words of the voice from heaven which follow almost immediately and affirm the same thing.

Next, a single short quotation from "second" Isaiah unites Jesus with the preexisting stream of history, prophecy, and revelation, and introduces his forerunner John the Baptist:

> Behold I send my messenger before thy face, who shall prepare thy way,
> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight.

And lo! the messenger appears, baptizes with the external

baptism of repentance, and foretells the coming of the Anointed One who will administer the internal baptism of the Holy Spirit. As in many other places we are shown a duality of inner and outer.

And now comes the Anointed Himself, receiving the baptism of repentance from John, but on the same instant the interior baptism of the Holy Spirit, and with it the Divine recognition of Sonship from a source other than human. This recognition is vouchsafed Jesus once again at the time of his transfiguration.

The future Hero is now led away into the wilderness to be tempted. We think here of the wilderness temptations of Elijah. And the three temptations Jesus undergoes at this time recall the three prayers He is later to utter when in still deeper temptation in the Garden of Gethsemane,—prayers uttered in equal loneliness while his disciples sleep.

Herod, by throwing John into prison, brings the preparatory ministry of the forerunner almost to an end; and, as if this were an appointed sign, Jesus now makes his appearance in Galilee, announcing the good news of the coming of the spiritual kingdom.

For the prosecution of his first work in Galilee He selects four disciples, two pairs of brothers, significant of love and faith; and it is to be noted that the Galilean territory was originally the possession of just that number of Israelitish tribes.

His first discourse is at once remarked upon for its originality; and it is accompanied, as is normally the case, with an act of healing. Jesus here shows his power over mental disease, a case of insanity; and a little later, by the restoration of Peter's mother-in-law, He proves that His power extends to physical cases as well. Many other cures in his home town of Capernaum follow.

Obeying the Divine leading, however, Christ now extends his ministrations and instruction to other parts of Galilee; and here He begins to meet manifestations of the continued opposition of the "Adversary," with which He had wrestled

subjectively in the wilderness. He heals a leper, whom He warns not to report the fact; but the latter, perhaps one of those who delight in wonderful stories, noises the miracle abroad so that Jesus is not able to enter the towns, and even in the country He is overwhelmed with curiosity seekers. This is probably an exaggeration and extension of the same trouble He has already experienced in Capernaum,—the tendency of people to flock about Him for the sake of merely natural healing to the detriment of the spiritual message that He feels it still more important to impart. Perhaps in leprosy, a loathsome skin disease, we see this superficial mental state typified, because, as will be shown, each of the special works of healing mentioned has particular relation to a certain situation.

Having returned to Capernaum, Jesus's instruction takes a step forward through the restoration to health of a man stricken with palsy, or a paralytic. Jesus accompanies this act of healing with the words "Thy sins be forgiven thee." His first address had been noted as "original," and we may imagine that the custodians of faith of their time, the scribes, had had their suspicions aroused thereby, for those who live by established customs do not ordinarily welcome change. Now their tacit opposition breaks forth into condemnation of an interloper who seems to be trenching upon their prerogatives. Christ wishes to let them know that his power over disease is equally over the sins from which ultimately all disease springs. This relation would be particularly close in the case of troubles of a nervous or mental nature.

It will be observed that this period in Jesus's life consists of a series of breaks with the established religious and social orders. The next break occurs when He adds a publican, Levi, to the number of his disciples, and sits down to eat with publicans and commoners, the "untouchables" of their time. It appeared that the new teaching not only flouted conventional Sabbath observance but current social distinctions as well.

Perhaps this feast with Levi brought to a head another criticism which had been growing in the minds of the scribes. They observe that, unlike the disciples of John the Baptist and the disciples of the Pharisees, his own never fast. His answer on this occasion is, in effect, that utility is the proper measure of custom; and He goes on to indicate, by the simile of the new and the old wine and wine skins, that his teaching is something revolutionary and therefore not to be judged by previous standards.

The strict constructionists of their time are again offended when Jesus allows his disciples to pluck and eat wheat as they pass through the fields on a Sabbath. Here again it is a question of utility as opposed to custom. But a little later Jesus not only displeases the Pharisees but angers them by restoring to normal health on the Sabbath the withered hand of an unfortunate in the crowd about Him.

It is the scribes, the Pharisees, and the Pharisees together with the Herodians, who are successively offended. The first note a deviation from usage to which keepers of the law are particularly sensitive; the second a break with the religious law established by the elders, for which, however, Jesus is able to cite a precedent; but the interest of the Herodians, the national civil party, along with the Pharisees, in the last case shows the principal concern of both here is lest the infringement of one of the laws by virtue of which these two classes rule may endanger the established order of things. The good of an individual weighs less with them than their own prerogatives. And significantly enough this is the first time that a plot is mentioned against Jesus's life.

With this clear break between Christ and the leaders of his day the first period of the Galilean ministry comes to an end. The fame of the new teacher has spread so widely that people throng to Him from places as remote as Edom and Sidon, and He is obliged to enter a boat on the Sea of Galilee and preach to them from that, at the same time continuing his ministry of healing. Extension of the movement

to the whole Promised Land is signalized by the addition of eight more disciples to the original Galilean four, bringing the number up to that of the twelve original tribes of Israel.

But now the ecclesiastical authorities have become thoroughly alarmed and begin to take measures to undermine Christ's growing influence. We are told that certain scribes from Jerusalem, headquarters of the Jewish Church, forced to admit the reality of his powers, attribute them to Beelzebub, "prince of the devils." In reply Christ points out the inconsistency of supposing that evil would fight against itself; and He goes on to utter the warning that there is no salvation for one who persistently attributes good deeds to evil motives.

The accusation of the scribes also tends to cast doubts upon Jesus's sanity, and this so affects his mother and brethren, who may also have been fearful of public criticism and perhaps ridicule, that they come to get Him and bring Him home. Christ intimates that since they have set themselves on the side of his enemies, the ties of human relationship have been broken and are succeeded by ties of spiritual relationship. Here, again, we have the contrast between the natural and the spiritual brought vividly before us.

This last act sets apart the new spiritual communion of Jesus and his disciples from the earlier faith by another objective image, and leads to a second discourse from a boat anchored by the shore of the Sea of Galilee, the substance of which has been preserved to us. This is, in effect, a missionary sermon, mainly directed, it appears, to those who have accepted, or are about to accept, the new testament and upon whom will devolve the promulgation of it. As preserved to us, this discourse consists of five short, simple parables, and the obvious deductions from them: the sower broadcasting his seed and reaping in accordance with the soil upon which his seed, all assumed to be equally good, falls; the lamp of fire or of truth which it is intended that the possessor shall use; the full measure which one expects in trade, transmuted into an overflowing measure when

spiritual values are paid for it; dependence of the sower after he has done his own work on the forces of nature to yield a return, and the similar dependence of the missionary on the action of God's spirit on the hearts and minds of his hearers; the existence of infinite possibilities of growth in the smallest spiritual seed, just as a great plant comes forth from the minute seed of the mustard.

And, indeed, immediately after this missionary sermon comes a missionary journey, the first undertaken outside of Galilee proper, in this case across the lake to the mixed Hebraic-Greek population on its eastern shore. On the way thither occurs the first of the so-called "nature miracles," the calming of the waves at a word of command from Jesus. This is not so remarkable as some which follow, because the connection between Christ's words and the natural effect is not so certain. Gusts of wind come and go about this lake nowadays with remarkable suddenness, we are told, and it is possible that on that occasion the wind "happened" to fall from "natural causes" after Jesus's command. Whether we accept this interpretation or not will depend altogether upon whether we regard the speaker as more than man. Adopting the latter view, as we do here, and recognizing that He was the becoming Lord so long as He was in the world, it is not necessary to assume that He had consciousness of all natural phenomena about Him at every moment. In cases where He places Himself in immediate relation to such phenomena, however, as in the present instance, the causative connection is an inevitable deduction.

Arrived at the eastern side of the lake, Jesus restores a maniac to his normal state of mind. To indicate the seriousness of his condition, we are told that he was possessed with a legion of devils; and in the expulsion of these another event takes place which really belongs in the category of nature miracles, since it apparently involves a spiritual effect produced on the minds of animals. It is related that, when these demons are permitted by Jesus to enter a herd of swine, the whole herd immediately plunges over a steep cliff and perishes in the waters.

It is not my purpose to explain the miracles, but to show their literary significance. Now one of the questions Jesus was certain to encounter as soon as He extended his ministry outside of Judaism was that of ceremonial uncleanness, and uncleanness in the choice of food. Swine, as we know, the Israelites were forbidden to eat; and if the swineherds east of Galilee were of that nation, they had either fallen away from the faith or else degraded themselves to the service in order to make money by trading with the Greeks. We remember in this connection the younger brother in the parable of the prodigal son, who went into a far country and, like these people, was reduced to accepting a position as swineherd.

It will be remembered that this spirit, or these spirits, in possession of the demoniac are "unclean." This is reiterated. When they are expelled, they ask permission to enter the herd of swine, animals considered unclean by all Israelites, and therefore the association is a natural one. But they are represented as a medium for the cleansing of a human being, and to this extent they perform a service. Such a service is performed by some medicines in themselves poisonous. We are reminded of this in a somewhat starting manner at a later day when Christ speaks upon this very subject. Our authorized version says: "Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats." But there is something more here. The Jews would interpret this as a natural association of demons with unclean animals, and perhaps as a judgment on those who raised and ate them; but Jesus is testing these gentiles and ex-Israelites. Do they value swine more than the restoration of a human being to sanity? At first they appear to; but the context indicates that they are moved by awe rather than selfishness when they beg Jesus to leave their country. Later, after the former maniac has moved about among them as a living witness to the miracle, they welcome Him

gladly. This is a first intimation that in uncleanness spiritual values were the only things that mattered. Its last chapter is in the discussion with the Pharisees on uncleanliness, mentioned above, which we will consider in a moment.

Immediately on reaching the western shore of the lake, Jesus is called upon to cure the daughter of Jairus, one of the rulers of a synagogue at Capernaum. This act, the restoration of a little girl thought to be dead, is the supreme miracle of healing wrought by our Lord given in Mark's gospel, and may perhaps be compared with the corresponding miracle in John, the raising of Lazarus. On the way to Jairus's house to perform this cure, Christ almost involuntarily accomplishes an act of healing which, physiologically speaking, was diametrically opposite. For while He sets the heart of the child beating once more to restore the flow of blood —or at least quickens it—his inherent power stays the excessive flow of blood of the woman who touches his garment.

Having now attained great prestige and attracted wide attention, Jesus attempts to carry his ministry to that town of Nazareth where He had spent his boyhood. But while the Nazarenes feel his power, they will not admit his claims, because He had grown up among them and they are expecting a Messiah of mysterious origin. And so the Lord teaches us that there are many who will not trust to their own direct experience, but must have truth and good introduced in conformity with some traditional pattern. Jesus now sets out upon his third tour of Galilee and afterwards gives his disciples the experience of undertaking missionary work apart from Him two by two. Faith is inculcated in them by allowing them to throw themselves entirely on the hospitality of the people among whom they come, their service in preaching and healing being esteemed sufficient payment, as indeed it undoubtedly is.

Another definite period in Jesus's ministry is now marked off by the death of John. The latter had been in prison

from the time when Jesus first entered upon his active work, but he still maintained communication with his followers, and to the reformist movement, the baptism of repentance for which he stood, continued in some measure along with the more revolutionary dispensation. After this time it practically disappears from the Gospels, though we know that it continued along in the early days of Christianity for at least a quarter of a century.

Immediately after hearing of John's death, Jesus desires to retire into the wilderness where He and his disciples may rest from their labors and prepare for still wider missionary service. But their ministry will not let them alone, and crowds walking along the shore follow their boat. Our Lord teaches them; and then the miracle of the loaves and the fishes follows.

It is undoubtedly significant that the greatest of all the nature miracles takes place in the period between the death of John the Baptist and the recognition of Jesus's Messiah-ship by Peter. It is as if Christ's power is now seen to transcend the limits of the purely human, and to exhibit an authority over nature itself. The spiritual significance of this feeding of the multitude, elaborated in such a stupendous manner in John's gospel, is of course more important than the natural event. It is related to the experience of Israel's early day when sustenance was received supernaturally in the form of manna.

What may fairly be described as the culminating nature miracle, however, occurs that night as the disciples are recrossing the lake toward Bethsaida. Jesus has remained behind to pray; but when they are part way over, struggling against a head wind, He comes to them walking upon the waves. This is one of the events in our Lord's life which has created most difficulty to the scholars of our time, but two points regarding it are to be kept in mind: one that Jesus certainly impresses his disciples as dominating nature; and the other that it occupies an apical position in that period when nearly all of the nature miracles occur.

I shall have occasion to note how often events come in pairs, or how two particular events bear special relation to each other. This is a case of the kind. The first passage of the lake westward was accompanied by the miracle of stilling the winds and the waves. This return journey shows Christ dominating them.

Driven somewhat to the south they land at the plain of Gennesaret below Capernaum. Jesus's reputation has by this time become so great on the western side of Galilee that the people make haste to take advantage of his coming and bring the sick, asking that they may be allowed to touch the border of his garment, "and as many as touched Him were made whole." The first cure produced in this way was immediately after Christ's return from his first ministry east of the Sea of Galilee. It may have been with knowledge of this miracle that the people of Gennesaret throng to imitate the same action.

The visit Christ had made to territories belonging to or dominated by gentiles He is about to repeat; and it will be remembered that on the first occasion the question of ceremonial uncleanness immediately presented itself. Therefore, the controversy He now has with certain Pharisees and scribes from Jerusalem over that very problem is in its natural psychological position. They complain because his disciples have eaten without first washing their hands according to the prescribed rules; but He makes an occasion of this to upbraid them for setting aside the precepts of the Law in order to obey human traditions, and follows it up by showing that true defilement is not from external contact but from inward evil. And so, here again, He emphasizes the contrast between the natural and the spiritual. "This He said making all meats clean," because not the thing in itself but the use to which it is put is what signifies.

Right upon this Jesus arises and goes to the neighborhood of Tyre on the Phoenician coast, where He performs his first act of healing definitely outside of the Hebrew race and religion in casting out a demon from the daughter of a

Syro-Phoenician woman. The colloquy which precedes the act is of fundamental importance because of the simple, inescapable logic contained in it, showing why truth and good should not be confined to any one nation. Christ, in his first words to the mother, likens the privileged position of the Israelites to that of children in contrast to domestic animals such as dogs; and no doubt the "chosen people" were in the habit of calling their gentile neighbors just that. But the woman instantly retorts that dogs are wont to share the children's food; and one translator suggests that she intends to imply not merely the picking up of crumbs accidentally dropped but the active sharing of food such as children delight in. The implication would then be that, if children show such spontaneous kindness, should not their elders who are supposed to be more intelligent do at least as much? I do not think that the woman converted Christ to this point of view, but rather that He held it already, and on that account had entered gentile territory, and was overjoyed to hear his own thought come back to Him from gentile lips. It may be noted that Christ's ministry of healing began among the Galileans just as it did among the Hellenists of Phoenicia and Decapolis with "the casting out of a devil."

And now, instead of returning immediately to his own people, Jesus passes through the villages of Decapolis, where the enthusiastic reception He receives seems to show that the former demoniac left to testify to his people regarding this new teacher, has done his work well. Mark does not actually mention any teaching here on the part of Jesus, but Matthew says that He went up on a mountain where the sick were brought to Him from every quarter; and we may feel pretty sure that healing was not unaccompanied by instruction. Matthew's words, "and they praised the God of Israel," show that we are dealing with gentiles.

Mark mentions one striking cure performed by the Master at this time, the restoration of hearing and the power of speech to a deaf-mute. Finding in so many cases that the

miracles especially described have a peculiar significance in the setting where they occur, we may suspect that this, the only one of that particular kind recorded in this Gospel, had some relation to the people among whom it occurred. They were in a measure partakers of Greek culture if not of Greek blood; and the implication perhaps is that a people who prided themselves on both the reception and the communication of truth, the great artists and philosophers of their time, still remained deaf to the interior truth and incapable of expressing it, and must have their ears opened and their tongues loosed on the spiritual plane.

As in the case of the leper, Jesus urges these people not to spread abroad a knowledge of the miracle; but with Greek fondness for novelties they disobey Him; and that is probably why, as before in Galilee proper, He soon finds Himself again in the wilderness surrounded by a huge multitude in danger of starvation. And again He supplies them with food in a miraculous manner. This second miracle of loaves and fishes must be taken in conjunction with Christ's colloquy with the Syro-Phoenician woman. The "children," the adherents of the ancestral faith, have been fed, but now the same care is bestowed upon the gentiles, since it is probable that this multitude has been drawn largely from Decapolis. We see in this the reason for two miracles so like each other.

And now, as after the first miracle of the sort, the disciples enter a boat to recross the Sea of Galilee. Now, however, it has been remarked that Jesus Himself embarks with them. This return journey, too, resembles the other in the fact that they land at or near the plain of Gennesaret, for Dalmanutha is supposed to have been in that neighborhood. Another resemblance is in the appearance of Pharisees ready to question and find fault. Now they want a sign by which they may be assured of the validity of Christ's mission; and this is demanded right after all of the most striking miracles wrought by Him. Its position is again the one called for by the dramatic setting. The trouble with

these Pharisees is analogous to that with Christ's fellow-townsmen. They cannot recognize truth and good in their own right, but must have some special wonder on which to establish their belief. This is the type of mind, in fact, that depends upon miracles; and Christ refuses to gratify them because He knows it will be useless.

While Jesus and his disciples are crossing the northern end of the lake again toward Bethsaida, having this encounter with the Pharisees still in mind, He warns them of the "leaven" of the Pharisees and Herod, evidently because they persistently interpret spiritual teachings to confirm their own personal and class ambitions. He is interested, as always, in unadulterated spiritual nourishment, and condemns that provided by the Church and State of his time as dangerous to the soul. The failure of the disciples themselves to grasp his meaning serves to accentuate our appreciation of the difficulties He had in imparting spiritual truth.

Their obliquity in this respect and the desire Christ has to open their interior vision, and this for a very special reason, is symbolically indicated by the restoration of the sight of a blind man at Bethsaida. The two steps in the process, after the first of which the patient merely sees "men as trees walking," give the two stages one's insight must pass through,—first intellectual apprehension, and second complete affectional understanding.

We now come to the turning point in the Gospel Story, about in the middle of the narrative, where Jesus asks his followers two crucial questions,—(1) what the world thinks of Him, and (2) what they think of Him,—and receives Peter's acknowledgement that He is the Christ.

In an ordinary literary production we should here find the hero laying plans with his followers for a military, intellectual, or emotional campaign looking toward worldly recognition or material success. Christ, on the contrary, informs his disciples not merely that He will suffer indignities, torture, and death, but that it is necessary that this should take place, though He foretells also his subsequent resur-

rection. When Peter, the leader among his disciples, opposes this program, Jesus senses in his words those of the old adversary, with which He had been contending since the temptation in the wilderness; and He answers accordingly. He follows this up with a short sermon to all who would become his followers, telling them that, in ways analogous to his own, they must be prepared to lay down their material lives for the life which is spiritual.

The transfiguration, which only the three disciples closest to Himself are permitted to witness, follows closely upon the acknowledgement of his Messiahship which makes it possible. They see his position in the history of faith as embodying the fulfilment of the law and the prophets; and again, as at his baptism, there comes a voice from heaven giving the Divine validation, the recognition of Sonship. Yet He repeats once more his assurances that death at the hands of his enemies is necessary to the attainment of his ends.

Immediately after this they return to the other disciples and find, by one of those dramatic contrasts with which Mark is full, that in spite of the transcendental character of their leader, these men have insufficient faith to cure an afflicted child, apparently an epileptic, who has been brought to them. In telling his disciples later that "this kind can come out by nothing save by prayer," Christ is perhaps indicating that there is needed in their future labors not merely temporary expressions of faith, the offspring of detached moments of enthusiasm, but faith of a long-continued, prayerful character.

On their way through Galilee toward Capernaum Jesus reiterates still more emphatically the necessity for the tragedy which the future has in store for Him, and He speaks again of the resurrection that is to follow it. Here comes another contrast; for we are told that during the same journey the disciples dispute with one another which is greatest, and that Jesus answers by means of a symbol, in this case the symbol of a little child. True greatness,

He implies, is associated with innocence and perfect unconsciousness of one's power. Upon top of that we have the question of orthodoxy injected by none other than John, the beloved disciple, who declares that he and his fellow disciples have forbidden a man not connected with their company to heal in Jesus's name. Jesus, however, sides with the unnamed healer. The validity of one's mission is shown by his works, not by his label.

These two events are made the text for another short and pithy sermon on fundamental truths, in which Jesus denounces anyone who causes "one of these little ones that believe on me" to stumble; and He evidently means to include both the simple in years like the child and the simple in faith like the man who was trying to do good in his name. Absolute sacrifice of everything most valued in this world for the sake of the spiritual is enjoined, and we are given three great maxims for the making of a successful disciple. His character is first to be tried as if by fire. He then becomes of influence as salt has power to season. And finally, this distinctive character or individuality is to be combined with the spirit of co-operation.

The last of these has particular reference to the associations of Christ's followers which are soon to be formed; and we now have a characteristically terse social gospel given while the company is passing through the edges of Judaea and Perea: (1) True marriage is permanent, not a changeable relation; (2) Association with children is inculcated not merely for their sakes but because they are ever present images and reminders of the nature all men must put on who are to enter God's Kingdom; (3) As shown by the episode of the rich young man, wealth is a hindrance to entry into God's Realm except when one is in union with God and ready to give it up; (4) Reward is given in proportion to sacrifice for the Lord and service in the dissemination of his good news, but he who is called first need not expect the greatest return.

And now, to the consternation of his followers, our Lord

turns his steps definitely toward Jerusalem, and He confirms their worst fears by reaffirming all that He has said regarding the tragedy awaiting Him.

Yet at this tense moment natural ambition breaks out in his particularly loved disciples, James and John, who ask to be seated on either side of Him in his glory. The request at such a moment does indeed show their confidence in his final victory; but we do not know whether they had in mind resurrection into this world and the establishment of a purely material kingdom, or thought of the process as spiritual. However, in either case, their ideas are dominated by purely earthly conceptions of honor and glory, and the anger of the rest of the disciples at this attempt of two of their number to secure preferred positions shows that they share the same view. Christ's answer to all of them is historic. It may be called the constitution of the Christian state. He tells them that greatness is in proportion to service, and adds that this applies to Him as well as to his followers.

They now reach Jericho, and as they are on the point of leaving it a blind man calls out to our Lord and begs that his sight may be restored. It will be remembered that the first miracle of this kind was performed just before Jesus revealed Himself to his followers as the Christ. He is now about to make a similar revelation in public at the civil and religious capital of the nation entrusted with the earlier revelation. Here again we have evidence that each miracle was symbolic of a spiritual movement taking place or about to take place.

Our Lord now descends into Jerusalem from the Mount of Olives on the east, the masses acclaim Him as the successor of David, and He refuses to stop them. He becomes for the time the dominating religious force in the capital. Naturally enough, He goes first to the temple; but on that day He merely looks about appraisingly on everything there, and returns to Bethany to pass the night.

Next morning He returns to the city, and on the way sees a fig tree in leaf but finds no fruit upon it, whereupon He

affirms that it will henceforth bear none. This "cursing" of the fig tree has given occasion for much discussion; but it seems to me that we have here another symbol, a silent commentary embodying Christ's judgment upon the Church of his time. Very likely this tree had leaved out prematurely from blight, and hence Jesus's prediction was a statement of indubitable fact. His condemnation of the Church is more actively indicated when He reaches the temple and proceeds to drive out the merchants and money-changers who have converted the faith into a means of gain. Here we find the second mention of a plot by the religious leaders against Jesus's life. The first was when He jeopardized their prestige. This comes when He threatens their material profits.

Next morning the fig tree is found to be withered. Peter says that Jesus denounced it, but perhaps his language was rather of the nature of a prediction. Jesus uses this occasion to inculcate faith in God once more; and we are perhaps to understand that the fig tree withered away because it had an unsubstantial and superficial rootage, and that the same thing was the trouble with the Church. Both tree and Church were attempting to raise themselves by their own strength.

Not unnaturally the vigorous action Christ had shown in the temple brings a demand from the Jewish leaders to disclose the authority by virtue of which He acts; but He shows by a simple question that they are unwilling to admit the only valid authority, truth and justice, and it is therefore useless for Him to proclaim it to them, just as it was useless at an earlier period to supply a special miracle. By the parable of the vineyard let out to husbandmen, He goes on to illustrate the rejection of the leadership of the Church of his time; and He follows it up with the startling assertion that the future Church is to be founded on Himself, the Stone rejected.

Pharisees and Herodians, the independence or "patriotic" party, now make a determined effort to destroy Jesus. They

strive to do this by asking Him a question as to the justice of paying taxes. By this question they expect either to involve Him with the authorities, against whom we know that they themselves meditate treason, or else to weaken his popularity among the masses. His answer is in effect that what the civil authorities may rightfully claim as a return for service does indeed belong to them; and so also does what God claims as a just recompense belong to Him.

And now for the first time the Sadducees take an interest in the new movement. As they are principally men of culture and standing whose attitude toward religion, although they are a priestly class and hold priestly offices, is cynically negative, they have not hitherto concerned themselves with squabbles among classes which they no doubt despise. But, like similar classes elsewhere, they are probably keenly alive to the continuance of their prerogatives and pleasures; and at this time it may have appeared to them advisable to take notice of a cult which has developed so much strength and may be of political importance. Being opposed to the idea of a resurrection and a life after death, in part no doubt because they have everything they desire in this world and do not wish considerations of change to interfere with their enjoyment of it, they adduce what seems to them certain practical difficulties to the entertainment of such a belief. Christ's answer simply is that, after death, man-made law and custom are swept aside by the God-made law which underlies the heavenly life. And by reference to the fact that God has described Himself as God of the patriarchs, He shows the illogicality of assuming the existence of the Divine Being in a purely evanescent world coming from nothingness and passing away into nothingness.

The remnant of true perception left in the Jewish Church is represented by a scribe who has been listening to the arguments and answers, and whose question as to the greatest commandment elicits from our Lord what are known as the Two Great Commandments, love to God and love to man,

as the essentials of religion. These the scribe admits to be "more than all whole burnt offerings and sacrifices."

After this exchange of argument, Jesus adds to his previous assertion, that He Himself is to be the foundation stone of a new faith, an implication that He is both David's descendant and David's Lord.

Having silenced the Pharisees, Herodians, and Sadducees for the time, Jesus now turns his criticism upon the scribes, the keepers and expounders of the law, whom He denounces because they fail to exemplify their pretended piety in their lives. By way of contrast He points out a poor widow who, in having cast two small coins into the temple treasury, has contributed more than anyone else, on account of the relatively greater sacrifice and the spirit in which it was made.

Having thus examined the religious leadership of his time and found it wholly unworthy, Jesus finally prophesies the destruction of the temple representative of it; and, seated on the Mount of Olives over against that structure, He delivers the last and longest discourse recorded by Mark, in which He summarizes the disturbances and misfortunes which the future has in store for his followers, inculcates faithfulness and constancy, and promises that He will finally return to them.

The chief priests and scribes, having fully decided that their only safety lies in putting this innovator to death, now plan to dispatch Him in such a manner as to avoid a popular uprising. The immanent danger threatening Him is sensed by all his followers—indeed, it could hardly be otherwise in the face of his own predictions; and this moves one of the devoted women who have accepted his message to pour ointment upon his head as a conscious testimony of love and an unconscious preparation for his burial.

The conspiracy against Jesus now succeeds in attracting to its service one of his disciples, Judas, who is bribed to betray Him. Jesus prepares for the last Passover; and during it He institutes the Holy Supper, and announces his approaching betrayal. He leaves with his disciples to walk

to the Garden of Gethsemane; and on the way He foretells that all will leave Him, and that Peter will disown Him that very night before the early watch. Arrived at that now sacred spot, He removes Himself a little from his disciples and prays three times. Each time He comes back to them, He finds them asleep.

An armed rabble headed by Judas comes; Judas identifies Jesus in the well-known manner; and Jesus is placed under arrest. He is put on trial before the Sanhedrin. The first evidence adduced there against Him is not consistent; but on being pressed by the high priest, He finally admits that He is the Anointed One, and for that admission He is condemned by all as worthy of death. Peter, who had been the first mortal to declare the very thing for which Christ is now being condemned, disowns Him three times.

As the Jewish authorities are powerless to carry out such a death sentence, they bring Him to the Roman governor. They are at the same time obliged to frame a charge different from that on account of which they themselves have condemned Him; for the Roman officials would hardly take seriously a matter of a purely religious character regarding a subject people unless it affected their own authority. Pilate is not at all deceived by this subterfuge; but finally, in order to please the crowd, though unconvinced of the guilt of the accused, he releases a robber to them, and has Jesus flogged and turned over to be crucified.

The soldiers insult Him. A Cyrenian named Simon is impressed to bear his cross; and Jesus is crucified between two malefactors, the passers by railing at Him. Darkness overspreads the land until mid-afternoon, at which time Jesus yields up his spirit, and at the same moment the veil of the temple is rent from top to bottom,—a symbol of the end of the unique sacredness hitherto attached to the Jewish cult. The body of Christ is then taken from the cross, and laid away in a rock-hewn tomb.

Up to this point the gospel of Mark has been a tragedy. Granted a purely material cosmos it would remain a tragedy,

the Hero having lived a life of self-abnegation, and conducted his ministry of love in vain. But there is something more, a something without which the rest of the book would be meaningless, a something foreshadowed from the very beginning and foreseen by its great Subject just as clearly as the early ending of his existence upon the material plane. A woman had anointed his living body for the burial; and now on the first day of the week after his crucifixion women come to anoint his dead body only to find there is no such thing, that the tomb of death has given birth to life, that, as Jesus Himself had repeatedly foretold, He is indeed risen from the dead. That his body is no longer there they are themselves witnesses; that He has come to life "a young man . . . arrayed in a white robe" tells them; and he tells them that they must inform the disciples that Jesus will meet them again in Galilee, in the country where they met for the first time. Trembling and astonished they flee from the tomb to bear the message—and then the curtain falls upon it all. A page of the original manuscript is supposed to be missing, but enough of the resurrection scene is preserved to us. We do not need the labored, awkward, theological supplement with which most of our versions are supplied. The little that has been preserved of Mark's own narrative is enough for all Christianity to hang upon.

Attention has been called already to the general character of Mark's gospel, its practical appeal, its dynamic quality, its frequent use of violent contrasts, its dramatic beginning and ending. A few other characteristics may be touched upon.

The use of sacred numbers in both the Old and the New Testament is well known. Moulton has called attention to the striking manner in which the subject matter in Matthew and in Revelation is grouped into sevens. Three is another key number, and we have examples of it in the three prayers in Gethsemane, the threefold denial by Peter, three references to plots against Jesus's life, the three great maxims, and the three women who visit the tomb on Sunday

morning. The three temptations furnish still another noteworthy instance, though they happen not to be mentioned by Mark. But perhaps duality of action and event is more noteworthy in this Gospel than in any other, though many times it is woven in with such literary skill that one is hardly conscious of it. Notice that it is coupled with three in Peter's denial, "Before the cock crow *twice* thou shalt deny me *thrice*." Much of this duality arises from a natural antithesis between natural and spiritual or higher and lower. Thus we have the two kinds of baptisms and ministries, of John and of Christ; the two selections of disciples, first the four, later the twelve, and the four consisting of two pairs of brothers. Of course this is also found in Matthew and Luke, as is also the ministry of the apostles, two by two. Christ opens his ministry by healing a case of mental sickness and a case of physical sickness. There are two occasions on which He teaches seated in a boat on the Sea of Galilee; two manifestations of power over the winds and waves; two ministries in Decapolis; two almost simultaneous miracles involving control of the blood stream; two miracles of feeding the multitudes; two visits to Gennesaret, and two encounters with the Pharisees there; two restorations of sight to blind men particularly described. There seem to be four places, divided into two pairs, in which Christ foretells his death. There are two occasions on which his disciples raise the question of personal merit; twice a voice from heaven recognizes Jesus as the Son of God. Reference might also be made to the two pennies cast into the temple treasury by the poor widow, the two trials to which Jesus is subjected, and the two malefactors between whom He is crucified.

Sense of the antagonism which Jesus has to encounter, so necessary for the force of the Gospel, is seldom wanting. It hovers always in the background. It begins with the temptations in the wilderness, is felt in the exclamation of the first insane man whom He heals, and in the impediment created by the volubility of the man whom He cures of

leprosy, and is continued almost uninterruptedly by the scribes, Pharisees and Herodians to the hour of his crucifixion. This opposition is evident especially in the manner in which they invert truth by accusing Him of insanity, in the inertia of his fellow Nazarenes, in the attitude of Peter to his prophecy of impending death, and of course in the whole series of conspiracies against Him by both the ecclesiastical and the civil authorities.

I have noted the constant coupling of words and deeds throughout the work. Where no specific mention is made of one or the other, there is good reason to believe that both are present. Most of the sayings of Jesus which occur in this Gospel have immediate connection with an act, and in only a few cases have they been extended into discourses. The few words that are uttered, or even the acts by themselves, are eloquent without elaboration. Even the longer utterances, such as Jesus's reply to the Pharisees who criticize his disciples because they do not fast, and in which mention is made of the new and the old wine and wineskins; his reply to the accusation of the scribes that his powers are of infernal origin, in which occurs reference to the unforgivable sin; his answer to the Pharisaic attitude toward ceremonial defilement; his inculcation of faith in connection with the cursing of the fig tree; his eulogy of service; and most of the much longer discourse regarding sacrifice of everything for the sake of the spiritual—all these utterances spring directly from actual happenings.

This leaves three discourses of considerable length. The first, the missionary sermon, directed mainly to those who should spread the message after Him, consists of a series of parables which He afterward unfolds to his disciples. The second is the long parable of the vineyard and the husbandmen, intended for the Church of the time, and too transparent to be lost upon those who come under the accusation.

The last and longest single discourse of Christ which this Gospel retains is a remarkable production. It is uttered on

the Mount of Olives, in full view of the temple and the city of Jerusalem, two days before the feast of the Passover so soon to be followed by his betrayal and death, and it is given in reply to an earnest query by Peter, James, John, and Andrew, the four disciplines whom He first called to be his followers, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" The answer is a general prophecy of the spread of the gospel, the extreme sufferings of his followers, the appearance of many false Christs, but the final, triumphant Second Coming of Jesus Himself, for which He warns all to be prepared: "What I say unto you I say unto all, Watch."

The position which miracles occupy in this gospel, and their character, are most interesting. Allusion has been made to these in the course of the above sketch; but, taking them as a whole, it is noteworthy that the early ones, up to the first visitation to lands outside of Galilee, are all miracles of healing which upon the whole show an increase in power up to the restoration of the maniac on the eastern side of the Sea of Galilee, and the resuscitation of Jairus's daughter on the western side immediately after his return.

The acts of healing after the one last mentioned sink more and more into the back-ground, though there are several which have great significance for the situations in which they occur. Such was the restoration of the little Syro-Phoenician girl; of the deaf mute shortly afterward in Decapolis; of a blind man just before Jesus reveals Himself to his disciples as the Messiah; and of an epileptic immediately afterward. Later than this, miracles of healing are mentioned only in a general way except for the one case of the blind man at Jericho, the significance of which just before Christ's entry into Jerusalem as David's successor has already been dwelt upon.

The nature miracles, as they are called, with one or two exceptions, begin with the first crossing of the Sea of Galilee into gentile territory, and end with the feeding of the second multitude. Thus they are all introduced just when

Jesus is extending his ministry beyond the proper limits of the ancient faith. It is as if his power, having attained the highest level possible in dealing with human beings, now begins to extend itself visibly over the natural world itself as his ministry begins to reach beyond the limits of the earlier dispensation. First we have the stilling of the waves; next the miracle of the swine. This is followed immediately by the supreme act of healing, the raising of Jairus's daughter. After the death of John the Baptist there comes the feeding of the first multitude, and the culminating miracle of walking upon the water. An interval follows, during which the ministry is extended to the Hellenistic population, and then comes the feeding of the second multitude, probably consisting largely of gentiles. By a dramatic contrast, the Pharisees demand a sign from Him just after this series of wonders. Perhaps some would reckon the vision of the transfigured Lord as a nature miracle, but I should rather attribute it to the opening of spiritual sight in the three disciples. After this event, however, miracles play no further part in Christ's ministry until the very end, unless we choose to regard the episode of the fig tree in that character; but, as will have been noted, I prefer to consider it otherwise.

But at the very close of the Gospel there is one miracle which stands by itself,—the empty tomb and the risen Lord. This must be regarded as a cosmic event of stupendous character, and the one by which Christianity stands or falls. Appearances of angels at that time may be attributed to the waking vision; but the empty tomb is something that stands out in broad daylight, or the Jewish authorities would not have taken pains to conceal the fact.

One more point we must consider, the thread of evidence running through the woof of Mark, that its Central Figure regards Himself as more than man. There are many indications of his greatness, such as the originality of his discourses, the fact that people hang upon them, his power over disease. The nature miracles have evidential value

depending upon the interpretation we place upon them, but it is to be noted that in this Gospel Jesus Himself does not adduce them as proof of His Divine character. He specifically refuses to give a "sign" to the Pharisees at Dalmanutha. But yet, He clearly claims Messiahship, and is condemned as worthy of death by the Sanhedrin because of that fact. The question then appears to be, What is the Messiah? The transfiguration places Him at least on a level with Moses and Elijah, but does not prove his Divinity; nor does the fact that from this time on He speaks with authority, lays down precepts, and accepts his position as one of permanent leadership so far as his disciples are concerned. When James and John wish to be placed on either hand "in his glory," He does not deny that there would be such positions, but merely affirms that they would be filled in accordance with the principle of service. In the manner of his entry into Jerusalem He shows that He accepts the historic role of David's successor, but it is some days later before his words indicate the significance He attaches to the position.

The first clear intimation that in Jesus we are dealing with something more than man is given, nevertheless, at the very beginning of his career, at the time when He receives baptism at the hands of John and synchronously with it the gift of the Holy Spirit. The voice from heaven, "Thou art my beloved Son, in thee I am well pleased" can only be interpreted as a recognition of Divine Sonship, and sufficiently accounts for the epithet "Son of God" with which this Gospel begins. Confirmation of this again appears at the transfiguration, when in similar language a voice from above cries "This is my beloved Son, hear Him." From now on nothing takes place intimating his divinity so clearly until in the parable of the vineyard and the husbandmen Christ depicts Himself as the one, well-beloved son of the owner, and immediately afterward as the Stone rejected upon which the future Church would rest. His eternal existence is indicated still more clearly in the riddle

He places before his hearers in the temple: "How say the scribes that Christ is the son of David? For David himself calleth him Lord; and whence is he then his son?" Since the Hebrews did not profess the doctrine of reincarnation, the several references by Jesus to his Second Coming point in the same direction. And finally the separateness of his fate from that of ordinary mortals reflects vividly upon his own nature. According to the testimony of other gospel writers, the empty tomb is the one "sign" which, under the symbol of the prophet Jonah, He vouchsafes to the men of his time who are merely in the externals of religion.

While we are fortunate indeed to have the added testimony of the Gospels of Matthew, Luke, and John, every essential of Christianity seems to be contained in Mark. As rapidly as that flash of lightning which "cometh out of the east and shineth even unto the west" to which Christ likens his Second Coming, does his figure pass before us in this little work. Introduced by John the Baptist as the long expected Messiah and Savior, He enters Capernaum preaching the good tidings of the near approach of God's Kingdom. He pours wisdom into men's minds as He pours health into their bodies. He exposes the corruptions and abuses of the political leaders and the custodians of faith. He cuts through pretense, breaks asunder the fetters in which true religion has been bound, and places it in its proper place as the guide of life. He does this by proving before men's very eyes that the Way is through Him, that He is the Way. He gathers about Himself those able to see something of the meaning of his mission; but from the moment when He reveals Himself to them as the Messiah, He tells them plainly that an ignominious and painful death is essential to the triumph of his cause. He teaches them and prepares them gradually to take up his work, lays down monolithic principles of conduct to guide their actions, gives them a final charge and a promise of his ultimate return, and dies upon the cross.

But—He rises from the tomb, reveals Himself to his

followers as all-powerful now in the spirit realm and equally so on earth, and sends them rejoicing to bear his good news into the farthest corners of the globe. The whole is a tragic yet triumphant drama in which the thoughts, and hopes and fears, and loves and passions of all mankind are centered, and which has the entire world, nay the entire cosmos, for its stage. Even this shortest version of that drama is structurally so perfect that it contains within it the quintessence of all philosophy, all religion, all life.

JOHN R. SWANTON, PH.D.

THE LETTERS OF WILLIAM HILL (VII)

EDITED BY REV. FREDERIC R. CROWNFIELD

THE present instalment of all the known letters of William Hill, publication of which began in our issue of July, 1931, completes the series. In strict conformity with the opening phrase of the above sentence, the present instalment should begin with a letter dated at Haverford, July 30, 1803, to James Glen at Mibiri, Demerary, British Guiana; but as that letter was originally printed in the NEW-CHURCH REVIEW for April, 1919, and as serious limitations of space have been imposed upon us since this series began, we beg that our readers will allow a suitable reference to take the place of the reprinting of that letter. The final letter of the series was written less than three months before Mr. Hill's decease in his forty-second year.

XXXVIII

(See NEW-CHURCH REVIEW, April, 1919, pages 230-233.)

XXXIX

MR. WILLIAM JENKS, Cambridge, near Boston.

HAVERFORD October 15, 1803.

Very dear & esteemed Friend!

Your kind & acceptable favour of the 21st of June (which I received a few days after my last was dispatched) would have been acknowledged sooner, but that I have had nothing to communicate worthy of your attention. My affairs, indeed, agreeably to your kind wishes, assumed gradually a more placid appearance, & I have been enabled thro' the goodness of Providence, to conduct the business of our farm with as much ease & to as little loss as the peculiarity of our circumstances would admit. More than this I cannot say for the present, but it has sometimes appeared that if I could once see the place under accurate management, I

might be in danger of becoming too much attached to it & even the business of it, so much as to lose all desire of any other sphere of action & of usefulness — Our domestic establishment has been also reduced into decent order, having maintained, tho' considerably large, an undisturbed harmony, & all uniting in grateful homage to the *Supreme Fountain of Goodness,* whilst our little cherub by his playful fancies & endearing manners seem'd to furnish us all with sufficient entertainment & delight. But, my dear friend, how shall I now tell you of the interruption which our happiness has suffered, of the deprivation of what appeared to constitute all its soul & life, the support of our innocence, & reward of our Cares! — Yes, our cherub is gone, he has left our Society for one much more blessed, he is gone where he will suffer no more pain, nor sorrow, nor crying, where he will be better supported, educated & instructed; from being our delight he is becoming the delight of angels, & sooner an angel himself, dwelling in the immediate presence of the ALMIGHTY, & receiving and communicating Divine Influences in an encreasing & improving progression of Love Wisdom and delight of Usefulness, for ever & ever. — And shall we murmur or repine, shall we not rather for ourselves & for our Child, celebrate & magnify the LORD for all the Goodness which he hath bestowed upon us — ? Oh yes! & you, my friend, will join with us; yet following the example of the Divine Commiseration, in allowing us sometimes to indulge the feelings the regrets & sorrows of nature, whilst they produce grateful recollection, & terminate only in deep humiliation & unfeigned resignation. — —

What a world is this we live in! & how precarious are our Enjoyments in it! Truly nothing is real but what is Eternal, & what partakes of the Eternal Good — May this, in all things, in all our pursuits & Enjoyments, be the Object of our aim & wishes, & then we shall not be disappointed at the last! —

That you, my dear Friend, may be enabled, thro Divine

Mercy, to study & practise this wisdom more truly & effectually than he has done, is the sincere & fervent prayer, of Your most affectionate &c,

Sorrowful yet rejoicing

WILLM. HILL.

Mrs. H. unites in affec: Remembrs: to Mrs. Jenks & all friends at Cambridge.

P.S. Let us hear from you soon, it will be a consolation to hear that your little Innocent, is still preserved to you — It is now almost a week since ours departed, & I felt incapable of informing you before —

XL

MR. WILLM. JENKS, Cambridge.

HAVERFORD January 23, 1804.

My very dear friend!

The opportunity of writing to you by our friend Mr. Haven is not to be passed over; although I do not know that I have any thing more to say, than sincerely to thank you for the welcome Expression of those affectionate sympathies, which I well know your friendly heart has felt with me, both in my sufferings and consolations. These still continue alternately to agitate and swell my bosom, and will do so I believe to the End of life. The remembrance of my lovely Boy is so precious to me, I would not part with it for all the world can give, and as for some time before he was taken from us I could scarcely venture to believe that he belonged to me, so now the recollection of his lovely appearances and promises is attended with an unthought of veneration which it is impossible to describe, and which I sometimes think must flow from his own pure and happy spirit — Entertain no apprehensions, my dear friend, either about the possibility of your being called to a similar trial, or about your fortitude in supporting it; with the faith which you possess, and loving in Heaven's gifts what is of Heaven only, you can never want the Courage to give them up when required, nor the assurance of its being necessary

for their security as well as for your own advantage. It comes to my mind to mention to you, how greatly I was lately affected by an accidental reading of Pound's [?] hermit; I had frequently read the beautiful poem with great delight, but I never before felt so forcibly the difference of effect as arising from the admiration of sentiment and the feeling of Experience —

You gratified me exceedingly in bringing to mind the Birthday of your dear Child, whom I thought so much like my own; may every return of this day be attended with new pleasures of grateful recollection, and may my friend be granted to experience all the pleasure of that "Delightful Task" and all the fruit of it, which he had so kindly wished and anticipated, and hoped to lend his aid in performing and procuring for another! May he not only prepare the tender vessels for the reception of the light of Truth, and watch its progress into the love of God, but also live to see and rejoice in a Union of both in a Life of celestial use and order! Yesterday I met the following Extract from Swedenborg's Manuscript Journal[1] — "That it is joy to the angels when a child or a boy learns or imbibes truth from affection, consequently when truths become sciences; and that the angels have yet greater joy when from science it becomes of the understanding; then it becomes the joy of angels in the Lord's spiritual kingdom; the angels have still greater joy when from the understanding it becomes of the will; it then becomes the joy of the angels in the Lord's celestial Kingdom; and when from the will it becomes an act, it then becomes the joy of the angels of the three heavens. How great is the joy, and how great are the delights in that progression, cannot be described, because it is ineffable; for then man enters more and more into heaven, and becomes Heaven in minima forma."

Ah! my friend! What comfort do you afford me when you express a hope of having more time for the study of these invaluable Writings! How often have I grieved that

[1]The extract is from Swedenborg's "Spiritual Diary," n. 6011.

so much should appear as it were lost, to yourself, to the World, to the Lord's Church and Kingdom — You are designed for the highest uses; and you should lose no opportunity of preparing yourself for them! — May the Only Lord direct and prosper you is the sincere prayer — of your truly affecte. friend

WILLIAM HILL.

[Note on the letter: "The above is an exact copy of a letter, (even to the capitals, punctuation, erasures and interlineations,) of a letter, the original of which my revered and most obliging friend, the Rev. Dr. Jenks, has kindly presented to me.

"Albany, 16 June, 1863. W B SPRAGUE."]

XLI

HON. JOHN YOUNG.

HAVERFORD, Feb. 8th, 1804.

My dear Sir!

My disappointment was great in your not coming to Philadelphia, and had I known of your remaining so long at Baltimore, it would have been a strong inducement to make our friends there a visit, which I have contemplated several times this winter, also to pass thro' Washington and Lancaster, believing it would be of service to me, but have been withheld by the difficulty of leaving home. My attempt at farming proves every day more futile, after a great expense of property, of health, and of charity, which I am afraid I shall never recover, nor am I anxious but for the last; I am however making such arrangements for the present year as I hope thro' Divine Mercy will lessen tho' they cannot repair the mischief.

Your account of your satisfaction with Mr. Hargrove gave me peculiar pleasure, not having before heard any testimony respecting his valuable labours from so good an authority. I had always formed an idea of our friend, as a character of perfect sincerity and of a good understanding, but I was doubtful of his Discretion, as well as of his

ability, for want of a sufficient knowledge of the Writings, to go through all that he had undertaken. But Influx is proportioned to efflux, the Lord gives freely to those who ask, and the Love of Use includes in itself all the means of its accomplishment.

On the public testimony you have given of your faith in the Lord I sincerely congratulate you, believing you must have done it from a state of internal affection and liberty, rather than from any enthusiastic and external persuasion of its necessity. I was myself baptized in the East Cheap Society in London, tho' I could see no absolute necessity for it, having received the sign in infancy under the use of the Lord's own Words, and before the Last Judgment passed, or the former Church was consummated. My views seem'd to be the same as you have described; seeing the ceremony about to be performed, and the initials arranged, I could not resist the desire of adding my testimony and showing my gratitude by a public offering of myself to the Lord. Accordingly I hastened to present myself at the table, to which I was immediately followed by Mr. J. W. Salmon, who had been preaching from the pulpit, and Mr. Barthelemon from the Organ, both also under similar impressions, and without any previous intention. The scene was truly solemn and affecting, and I believe we all enjoyed inward evidence of the Acceptance of the Oblation.

If you had come you should certainly have had the first vols. of my *Arcana Cœlestia* to read if you greatly wished it, tho' I would rather recommend your being content with the English translation as far as you could get it, and this on account of the risque of cargo so far. As to M.F. I do not think he would be very willing to lend his sett, and the Apocalypsis Explicata you have already. About 2 years ago, in consequence of your wants and some others, I wrote to London for 6 setts of the Arcana, if they could be had complete as far as translated, and they sent me what they could find, only 3, 5, 6, and 7th vols, which have lain upon my hands. The close of my subject and my paper both

remind me to conclude, which I beg leave to do with affectionate regards to Mrs. Young, and most fervant wishes for your happiness, in which Mrs. Hill joins me. Please to direct to me in future to the care of J. W. Condy . . . . Chestnut Street, and believe me, my dear friend,

Very truly yours,

WILLIAM HILL.

P.S. I suppose you have read the Apocalypsis Explicata through; some in England, and among them Mr. Clowes, think it the most luminous of the Author's works. In translating, it has appeared the same to me, tho' not so deep as the Arcana. I now occupy a little time most days in revising for publication, and expect the Manchester Society will take it up when the A.C. is completed. I have just been reading an account of the Exegetic Society at Stockholm, consisting of more than 200 members, many of them of the first distinction, whose object is without noise or parade to translate, print, and dispense as widely as possible the Doctrines of the New Church.

(THE END)

CAPTAIN OVER HIS INHERITANCE

By the Rev. Othmar Tobisch

LOOKING back into the past of Hebrew civilization at the time of Samuel and Saul, we behold a singular mode of life, still sparingly exercised in Palestine. We see their cities walled high and forbidding, we drink from their wells, and let their innumerable sheep pass out to pasture. Upon the housetops we may sit and look into a brilliant sunset over the western ridge.

In the latter half of the ninth chapter of I Samuel we have a picture of an incident in the lives of Samuel and Saul, "when they were come down from the high place into the city." They had sacrificed upon the hilltop and had taken communion with Jehovah by eating half of the meat offered up. Saul had received a choice bit, for he was the honored guest and future royal regent of Israel.

High places were an institution taken over from the Canaanites. To worship upon mountain tops was the practice of the Ancient Church and it was permitted because people understood the significance of it. To be on a mountain top is, spiritually speaking, to be elevated to such heights of the soul that, as a matter of correspondence, we can speak of our spirit being upon the summit. It is, moreover, an expression to denote nearness to God, to heaven, to the sun which again in ancient times was the symbol of the fire and light, the love and wisdom of God.

The Israelites as they entered Canaan came again into the sphere of the Ancient Church, from which they themselves had sprung. This sphere, however, had in the process of time degenerated to an idolatrous worship. The idea of one God had vanished, and the correspondential meanings of many rituals were lost. But the Israelites were permitted to practice some of the ancient cults for the

reason that in them still was contained a spiritual meaning which was to be preserved to posterity.

We behold Samuel and Saul sacrificing upon the high place of Ramah, for we read that Samuel had stationed himself in that place:

> "And his return was to Ramah, for there was his house: and there he judged Israel: and there he built an altar to Jehovah" (I Samuel vii, 17).

Upon the hill of Ramah, a crude stone altar was erected, surrounded with some conveniences for holding communal feasts. There may have been a table and couches, cooking utensils and a fire glowing always for the burnt offerings.

In interior elevation Samuel remained upon the hilltop. The future of Israel dawned before his spiritual eyes. He beheld the career of Saul, his valiant beginnings, his tragic downfall. Into the vistas of the centuries stretched the view. A people, glorious under David, enslaved under Solomon, declining ever after. But the Lord had commanded him to anoint Saul to be king over Israel. In the nation a state of mind had arisen which demanded a strong hand. From the childlike trust of an infantile people, the Hebrews had developed into an important nation, and they were to have what other nations had too. Like coming out of the state of childhood, of simple obedience, the youth suddenly discovers the need of a king over his soul and makes the strongest and most valiant power he knows, his royal regent. To his youthful mind this is Reason. Reason is made king over the ambition and the future of his life. How unfortunate for the boy or girl. For there is an old wise man sitting upon the high hill in Ramah, and looking into the future, he is beholding the downfall of King Reason. And yet every single affection and thought clamors: "Let us have a king over us that we may be like other nations."

We have heard such things also from adolescent youth. He or she wants to be as others are, namely, as the grown-

ups are; as the Israelites wished to be like the grown-up nations around them.

Samuel saw the future debacle. But in the Providence of the Lord it is arranged that man has to go through a number of imperfect states to arrive finally at the most redemptive of all, in spiritual control of his earthly fate.

As Samuel and Saul were descending to the city, they communed with each other on the problems lying ahead. From the place of holiness to the place of practical affairs is a stretch of down-hill road. For essentially we cannot bring holiness into the drab and material affairs of the weekday. Holiness always remains upon the hill, in nearness to God. But holiness descends indirectly into the city, for it leaves man in a state to regard all civic and moral matters from a spiritual light, kindled in him by holiness. True, the feeling of awe and holiness which we experience in the house of God cannot be sustained ordinarily during the week. But the light, the enlightenment which comes through such worshipful experience can remain with us.

Samuel and Saul remained in such light. For when they arrived in the city they remained in serious discussion upon the housetop. To arrive in a city is to arrive in a place of organization, in a place where ideas are put to work, where structures, reared upon foundations of fact, give human activity a proper form. Speaking of our religious life as a city (the term has often been used, preferably in connection with Jerusalem, the Holy City), we are taught that a city corresponds to intellectual achievement in civic or spiritual life. The comparative permanence of cities illustrates the permanence of our tenets of faith, our formulation of belief. There is a city in our religious life—the permanence of doctrine which guides such a life.

Coming down from the hill of holiness, from a state of rapture, of communion with the Divine, we enter the city of our beliefs and the house of our personal ideas, and sit on the house-top considering the situation.

Let us press the simile further. Let us call this presence

on the hilltop, our participation in our Sunday worship. There we commune, like Samuel and Saul, by way of eating the meat of sacrifice, by way of sacrificing selfish ambitions and passions. We express devoutly our willingness to give up some of our possessions in order to honor God. We prepare ourselves spiritually to enter the city of thought and ideal and planning, ready to sacrifice some personal wish for the good and the use of our fellowman. The hilltop is this spiritual atmosphere in which we should be at this moment. We are on the hilltop when we say to ourselves: I will sacrifice this pet idea to the welfare of the larger body. I will give up this habit of mine, which I know annoys my neighbor. I will sacrifice a family comfort to the welfare of the state. This is the hilltop of feeling in a worshipful attitude on Sunday. Priest and King, Mercy and Judgment, Love and Wisdom, Holiness and Reason, descend then hand in hand to the week.

They go down the hill into the city. They approach the working day in the right spirit. For they go into their house, and reclining on the housetop, they still meditate on the task which the Lord has given them. Coming home from service, we shall not utterly brush aside all that has gone before, a few hours ago. In order to get any benefit, one should add an hour of meditation in one's home. Samuel and Saul went up to the housetop and communed there. Instruction and devotion cannot penetrate our mind if we only touch the surface in church. They must have a chance to settle in one's mind. We must think over what we have heard. We must compare what the Word said and what we thought. We must judge our usual way with the one proposed by the Word. We need the hour on the housetop. It is the hour when the most important decisions for the week can be made. It is the hour when holiness and reason are still together in the gathering dusk to talk over the problems to be conquered. It is the most fruitful hour, this sitting on the housetop of our mind.

"And they arose early and it came to pass about the spring of day

that Samuel called Saul to the top of the house saying, Up, that I may send thee away" (I Samuel ix, 26).

As Sunday draws to a close, we are ready to let ourselves be engulfed by the mercy of sleep, ready to rise on a new morn. The morning dawns. As Scripture so beautifully puts it: it is about the spring of day. Indeed, a new beginning now has to be made. If worship and holiness are to have any effect in us, a new beginning must be made. A new day must come. A new sun must rise. A new belief in God must dawn. And the priest of love in us must call: Arise, that I may send thee away. Whatever there is in us of affection and tenderness and love to God and our fellowman, all this must arise in a new state of mind, called by the nearness to the Lord, summoned by the feeling of bliss and adoration.

"Up, that I may send thee away."

The long week looms ahead. But strengthened we are by the rest which our spirit had in a house filled with reverence and love to the Lord. Strengthened we are by the instruction we received, by the greater enlightenment in spiritual truths;—we are warmed by the new rising sun, a greater love for God and humanity.

For the rising sun is this great light: that thou shalt love the Lord with all thy heart and with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself.

Does this not warm a human heart, does it not shed light upon a new day?

"And Saul arose and they went out, both of them and Samuel, abroad." The road from the hill goes lower still. If we descended in the gathering dusk to a place where we could rest and be refreshed, now we have to stoop lower still, and go down to the world which begins its humming activities on Monday.

Together they march out of the gate of the city. Together let love and wisdom march on this Monday morn

out of the gate of your soul, and let your mind be anointed by love for all that is holy and Divine.

"Then Samuel took a vial of oil and poured it upon his head, and kissed him and said: Because the Lord has anointed thee to be captain over his inheritance" (I Samuel x, 1).

A beautiful symbol speaks to us. As we proceed out into the working day, the feeling of love for Him and humanity accompanies us. And at the first turn of the road, our spiritual Samuel takes the vessel with oil, gold-colored, smooth, healing oil of love, and pours it over our head. Once more the union of love and wisdom is taught. For in the descent from the hill of God, they went together, upon the housetop they talked things over together, and in the morning they walked forth together. Now they must part. But only in appearance. For the oil of love that flows now over the head of intelligence is but the symbol that these two should always remain one. As we go out into the city's life, into our profession, where reason is king and directs, commands and fights the battles of competition, of commercial war, of political strife . . . as we go out let us not fail to receive the anointing with oil.

It is said, "Without Me ye can do nothing"; but is this not to say, without love ye can do nothing?

The kingly majesty of all our intellectual life remains a barren and unfruitful reign if this, our rational mind, is not anointed by the Lord to be the captain over his inheritance.

Thus when we venture forth upon a new week, let us receive this benediction that we may be captain over his inheritance. Let us fully understand this. Captain is he who directs, he who commands, he who labors to fit each part of a plan into the whole. If we are to be captains of the Lord's inheritance, we must be not possessors of His earth and skies, but only directors, organizers, utilizers. We must never set our hearts to own any of the Lord's creation, but we receive our talents from the Lord's hand and work with them.

Rationally as well as materially this holds good. Our capacity for intellectual creation, the gift of genius in our soul, shall be only a captain over His inheritance. Our capacity for industrial creativity shall be only a charge to manage well and as a trust what He has bestowed upon us. Looking in this spirit upon life, we shall never fall into the pit.

For then the spirit and the power of mind symbolized by Saul is being anointed every morning by the oil from the vial of oil—oil of blessing, oil of soothing, oil of healing, oil poured into the wounds of humanity.

Our life in an unbroken line will run down from the hill of God, down from the worship on the Lord's day through the rest at night, through the meditation on our spiritual housetops, to our faring forth on our work each morning.

There will be perpetual blessing from our holiest feelings, from our most devoted thoughts, coming to us as we take the first steps out into the day. It will bless us in this, that we will realize fully and completely in our hearts and minds that the Lord means to set up our reason as captain over His inheritance. That is only when we are anointed with oil, when we are penetrated and overflowed by love for humanity, by love for the Divine Love. Only in love can our reason be fully happy. Only in the work of the week can all our longings and strivings find their redemption. Only when we have descended from the high hill of God through the city of our rational mind out into the world around us are we captains over *His* inheritance.

Othmar Tobisch.

CURRENT LITERATURE

"ARRANGING OUR THOUGHTS."

Boys and girls of adolescent age are more often than not a puzzle to our Sunday Schools. They come, as so many bundles, more or less hermetically "wrapped up" in the conceptions of life they begin to form for themselves, almost always labelled "handle with care." It is not without trepidation that one undertakes to teach them, nor indeed without busily looking far and wide for help and wisdom to make good. "Arranging Our Thoughts"* is the best answer the Church has to offer with which to meet that difficulty. In this little book, the most able, successful and beloved teacher the Church has ever known in this field, generously shares with us his experience. Not a class text-book, nor a cut and dried teacher's manual, it is wisdom flowing from an understanding heart. Primarily addressed to those in charge of young people of near-college age, or preparing to enter into the business world, the book's purpose is to "help bring disconnected knowledge into order." If the adolescent is so often a puzzle to us, he is so also to himself; and the best service we can render is to show him how to build up a solid spiritual structure out of the material he has so far gathered. Mr. Worcester's way of approach is an important part of the secret of his success. He says:

> With children of this age, we must take up many deep questions of doctrine and life; we must meet many doubts. Instruction must be affirmative and reasonable. We must be willing to listen to their view and to state our own for comparison. Our method must always be to go with them to the Scripture and to doctrine to find what is taught, and then to turn to experience and reason for confirmation of it. (P. 81.)

The book shows that all possible religious questions may be brought under three main divisions; i. e., the Lord, the Bible,

**Arranging Our Thoughts,* to which is added for convenient reference *Growth of the Mind,* traced in paragraphs from Swedenborg. By William L. Worcester. New York: New-Church Press. 1932. 85 pp., 12mo. Paper, 25c.

and Life. With amazing art and simplicity, it suggests how to classify them under their proper heads and sub-heads, and how to deal helpfully with them, in a brief, though clear and logical way; until at last Jerusalem is seen to be "builded as a city that is compact together" (p. 54). The second part of the book—"Growth of the Mind," in paragraphs from Swedenborg, with appropriate discussion—will appeal to teachers of all grades, and should be familiar to them. There is so much on that subject in the doctrines that is unique, and unfortunately little known. The teaching on "The Word and Little Children (p. 67) should be precious to both Sunday-school workers and parents. Besides its specific aim, the book is capable of much wider use by all those who feel they have hardly passed their "teens" in spiritual growth. It should go a long way to strengthen religious knowledge and life in the Church at large, and to help answer questions from interested non-New-Church people. Once more Mr. Worcester has rendered a most valuable service to the Church, and is to be congratulated in having added another gem to his previously published works.

ANTONY REGAMEY.

"EVEN SO COME."*

The lovers of the beautiful will find much to charm them in this collection of thirty poems from the pen of Mr. Arthur D. Ropes. There is beauty of thought, music of words, and uplift of spirit wherever one turns with the poet in these pages. The range of subject matter is considerable, but everywhere there is fine appreciation of the beautiful, and charm in its portrayal; and there is everywhere the gift of the true artist, which takes us through the beauty which shines or sings without, to the soul of it which moves within. Some of the subjects are directly religious, spiritual, worshipful—as is that which gives title to the book. And, of course, as readers of the REVIEW well know, being by Mr. Ropes, everything touched is seen in New-Church light.

*_Even So Come_, and Other Poems. By ARTHUR D. ROPES. Boston: Bruce Humphries. 1932. 54 pp., 8vo., ill. $2.00.

One grows restless to quote, in speaking of the beauties of this work, eager to turn the beauty itself (instead of poor descriptions of it) over to the reader. We shall limit ourselves in this matter, but we must give a sample or two to illustrate what we have promised will be found in this book. Take just the first stanza from the one entitled, "Thou Wilt Show Me the Path of Life":

Master, the night is dark, the way is long,
The cold is bitter, and the wind is strong;
Mine eyes are blinded and I cannot see,
I fear to lose the path that leads to Thee!

Take the opening lines from "Here and Hereafter":

They do not fade with the advancing years,
Those faces that we loved on earth below;
But, bathed in the eternal sunlight of the soul,
Grow ever brighter in that Heavenly glow.

And for pure beauty, true to life, I ask for nothing more charming than the poem, "Morning in Casco Bay," the first and last stanzas of which I quote:

Curving lines of brown sand-beaches,
Rocky point and struggling tree,
And before, behind, around us
Still the great, eternal sea!

. . . . . .

And the golden morning wakens
With its touch a glad new day,
As the sunlight breaks in glory
On the shores of Casco Bay.

Then the true-love poem, "Absent," is happily satisfying. And there is the sweet surprise-poem, entitled "Adrift," which will go straight to the heart, with a beauty and loveliness that makes one think of George Macdonald in similar strain. But we could keep on.

The Publisher has well done his part, with the touch of art, so that this is altogether a volume to grace any library. We hope that we shall have other volumes from Mr. Ropes.

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Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left $15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

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